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A MOST
SWEETE AND
assured Comfort for
all those that are af-
flicted in Consci-
science, or troubled in
minde.

Written by that godly &
zealous Preacher, M.
Richard Greenham.

With two comforta-
ble letters to his espe-
ciall friends that way
greeued.

Psalm. 34. 18.

The Lord is nere vnto them that are
of a contrite heart, and will save
such as be afflicted in Spirit.

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TO THE RIGHT

Worshipfull Sir DRVE

DRVRIE, *Knight:*

*W.I. wishes conti-
nuall peace of con-
science.*



RIGHT Wor-
shipfull, your
zeale to Religi-
on, and loue of
Learning; haue made mee
bold to present you with this
fatherles Orphane; which I
hope the rather you will pa-
tronage, becaus it is the fruite
of a godly Parent (once with

A ij. your

THE EPISTLE,
your Worship familiar) who
liuing, taught the Word sin-
cerely; and being dead, hath
left some monument of his
workes, necessary to instruct
and edifie. This first is offred
to the worlds view, contain-
ing all excellent comfort for
an afflicted Conscience.

If you vouchsafe to ac-
cept it, I haue my desire, that
boldly made choyce of you
for your especiall desert. The
God of mercie and Father of
our Lorde Iesus lengthen
your dayes, and make your
end blelled.

Your Worships in all dutie.

VV.I.

TO

TO THE READER.

MAny are the calamities that sinne imposeth vpon the wicked: but aboue all other plagues, the wound of Conscience is most heauie. Touching which, the holie Scripture affoord diuers examples, both of the wicked that haue mourned without hope, and the righteous that haue sorrowed & sought comfort. The surest of sinnes pleasure is not without a sharp sting, that piercing the Conscience, beginneth hell in the hearts of the vngodlie, and prepareth Gods Children to seeke heauen by unfained repentance. I cannot here number all of either sort the Scripture mentioneth: I will onely touch some, that it may appeare how sorrow and vexation of minde, are sinnes hourelie companions. Pharaohs contempt of

A 3. God,

TO THE READER.

God, brought him to hardnesse of hart, hardnes of hart to headlong destruction: Balaam sinned thorough greedie conetousnes, & perished among the vncircumcised: the sonnes of Heli sinned, & fell before their enemies: Saul sinned and ended his life on his owne sword: Antiochus and Herod blasphemed, and vvere smitten deservedly: Iudas betrayed, and died despairingly. All these vwith manie other (vwanting comfort for their wounded consciences) perished lamentable: vvher on the other side, Iob, Dauid, Hezekiah, Peter, Zacheus, &c. confessed their faults, sought mercie & vvere comforted. Their consciences being once assured, they wer strong confident and vnrremouable, as appeareth in Iob, vwho so
confi-

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*confidentlie beleueed, that for all
 his miserie, he crieth, Thogh the
 Lord kill me, yet will I trust in
 him. Dauid also, though his soule
 were powred out as water, yet hee
 commanded it to praise the lord.
 The sicke saith our Saniour, needs
 the Phisition: no mortall mā but
 hath been soule sicke, and therefore
 all men need comfort. It is neces-
 sarie that he which ministreth to
 the diseased shuld know the cause
 of the sicknes, that being remoued
 the medicine may more effectually
 worke: & they that minister the
 woord, ought to haue a feeling of
 their brethrens infirmities, that
 they may bee able to comfort the
 cast downe conscience, stirre the
 secure soul, and weaken the proud
 thought, That the Author of this
 treatise was such a one, appeareth
 (were*

TO THE READER.

K(were there no other proafe) by it,
containing such heavenly consolations,
meeting so with attemptations,
that for euill there can be no
excusation. Mercies with iudgments
are heere so mixed, that neither
may be that standeth boast, nor
be that is false, be wholly discouraged.
While he liued in this Citie,
he was an excellent Teacher:
after his death he hath left (among
other heavenly labors) this
comfortable doctrine; that preacheth
peace to the troubled, comfort
to the comfortles, fauour to
the afflicted, health to the diseased,
hope to the humbled, grace to
the grieved Conscience. Which
that it maie effect, I haue published
for thy practise. Thine W.I.

In the title of the Letter against
hardnes of hart, Robert is set for Richard,
by the Printers error.



A MOST
Sweet Comfort
for an afflicted
Conscience.

It is thus written,

Prouerbs, 18. 14.

*The Spirit of a man sustei-
neth his infirmitie : But a
wounded Spirite who can
beare?*



His Scripture is
not onely wor-
thy to be grauen
in steel with the
B pen

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pen of an Adamant, and in letters of gold; but also to be written and registred by the finger of God his spirit in the table of our harts. Which sentence briefly speaketh thus much vnto vs, that what trouble befalleth a man (his minde vnappalled) hee will indifferently beare it out; but if the spirit of a man be once troubled and dismayed, hee cannot tell how to be deliuered. And no maruell, for if the mind of man be the fountaine of comforts, which ministreth comfort vnto him in all other troubles; and if it become comfortles, what shall comfort it? If it be void
of

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of helpe, where shall it bee helped? If the eye which is the light of the body be darknes, how great is that darknes? If the salt which saoureth all things be vnsauourie, for what is it good? If the minde which susteineth all troubles bee troubled; howe intollerable is that trouble? To shew this the better, we will first declare how great a punishment of G O D this wound of Conscience is. Secondly wee will teach howe this trouble of minde may be prevented and auoyded. Lastly we will set down how Gods children falling in some measure into this affliction of

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spirit may bee recovered out of it . For the first, the grievousnes of this malladie is scene , either by some due consideration of the persons that haue felt it ; or by some wise comparison made betweene this grieve of minde, and other outwarde griefes incident vnto a man.

The persons in whom we may consider this wounded spirit, are either meerely naturall men, or such as bee renewed by the spirit of GOD: The men meerely naturall, are either the Heathen such as neuer knew God in Christ or carnall professors such as haue not professed Christianitie

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nitie aright. If wee looke among the Heathen, how many of them haue willingly gone vnder pouertie, and haue been content to vnburden themselves of al worldly treasures? Howe haue some of them (their mindes beeing vnappalled) suffered imprisonment, exile, & extreame tortures of bodies; rather than they woulde betray Countries? Howe many of them hauing deuoured many iniuries, and borne ourwarde troubles, with some ease and with no resistance, whilst their mindes were at liberty? And yet looke not into the meanest, but the best and most ex-

Biiij. excellent

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cellent men among them, euen their wisest Philosophers sweete Orators and exquisite Poets, who in bearing and forbearing thought the chiefest point of vertue to consist; and yee shall see when some great distresse of minde did wound them, some would make an ende of it by preparing a Cup of deadly poyson; some would violently and voluntarily run on the enemies pikes; some would throwe downe themselves from hye Mountaines; some would not sticke to stab most monstrously their owne bodies with Daggers; or such like instruments of death: all which

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which men would seeme to haue great courage in sustaining many harmes, so long as their mindes were not ouermastred. But when the diuine and supream Essence (which they acknowledged) did by his power crosse and ouerturne their witty deuises and headstrong attempts, so as without hope of remedie they were hampered in pen-siuenes and sorow of minde, then beeing not able to turne themselves vnder so heavy a burthen, they shrunke down and by violent death would ridde themselves of that disquietnes and impatiencie of their troubled mindes.

Biiij.

But

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But let vs come nearer; and whether wee behold the Papists, or the Familie of loue, or the common sort of Christians, wee shall see they will passe quietly through many afflictions, whether for that they haue a spirite of slumbering or numbnes cast vppon them; or whether because they haue brawned themselves through some fenceles blockishnes, as men hewen out of hard Oakes, or grauen out of marble stones I know not. But yet when the Lord shall let loose the cordes of their consciences, and shall set before their faces their sinnes committed; see what a fearefull

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fearfull end they haue, whilst some of them by hanging themselves, some by casting themselves into the water, some by cutting their owne throates haue rid themselves out of this intollerable griefe. Nowe wherein is the difference that some dye so senselessly, and some dispatch themselves so violently? Surely the one feeling no sinne, depart like brutish Hogs; the other surcharged with sinne, dye like barking Dogs.

But let vs come to the children of God, who haue in some degree felt this wound of minde; and it will appeare both in the members and in

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the heade, of all burthens to
 bee a thing most intollerable
 to susteine a wounded Con-
 science. And to begin with,
 let vs set in the first ranke Iob,
 that man of God cōmended
 vnto vs by the holy Ghost for
 a myrrour of patience, who
 although for his riches hee
 was the wealthiest man in the
 land of Huz; for his authori-
 tie, might haue made afraid a
 great multitude; and for his
 substance, was the greatest of
 all the men in the East: Yet
 when the Shabeans violently
 tooke away his cattell; when
 the fier of God falling from
 heauen burnt vp his sheepe
 and his seruants; when the
 Chaldeans

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Chaldeans had taken away his Cammels; when a great winde smote down his house vpon his children; although indeed he rent his garments, which was not so much for impatiencie, as to shewe that he was not vnsensible in these euils: Yet it is saide that hee worshipped and blessed the name of the Lorde, saying: *Naked came I out of my mothers wombe, and naked shall I returne thither againe: The Lord giveth, and the Lord taketh away, Blessed be the name of the Lord.*

Howbeit beholde when at the strange conference of his comforties friends, his minde began to be agast, which was not

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not so in all his former tryall:
when his conscience began
to be troubled; when he saw
the Lord fasten on him sharp
arrowes, and to set him vp as
as a Butte to shoote at; when
hee thought God caused him
to possesse the sinnes of his
youth; this glorious patterne
of patience coulde not beare
his griefe: he is heavy, & now
may commende to all the
Image of a wounded spirite,
that shall come after. Dauid,
a man chosen according to
the Lords owne hart; Eze-
kiah, a pure worshiper of God,
and carefull restorer of pure
Religion; Jeremiah, the Pro-
phet of the Lorde, sanctified
and

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and ordained to that Office
before hee was formed in his
mothers wombe, were rare
and singular in the graces &
faulour of God : yet when
they felt this wound piercing
them with griefe of hart, they
wer as Sparrows mourning;
as Cranes chattering; as Pel-
licanis casting out fearefull
cries ; they thought them-
selues as in the graues ; they
wished to haue dwelt solita-
rily; they were as bottels parched in the smoke; they were
as Doues mourning, not able
without sighes and grones to
vtter their words ; their harts
cloue to the dust , and their
tongues to the rooofe of their
mouths.

A COMFORT

mouths.

But aboue all; (if these were not sufficient to perswade vs in this doctrine) there remaineth one example, whom we affirme to be the perfect anatomic of an afflicted Conscience. This is the Lord & Sauior IESVS CHRIST the Image of the father, the head of the body, the myrror of all graces, the wisdom, righteousness, holines, and redemption of all the Saintes; who sustained the Crosse euen from his youth vpward: and besides pouerty, basenes, hunger, did willingly goe vnder the great trouble of contempt and reproch, and that among

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among them where he should
haue had a right deserued
honor, in respect of the Do-
ctrine he taught them, and in
regard of the manifolde my-
racles wrought among them;
as the healing of the sicke, the
giuing sight to the blinde, the
restoring of life to the deade:
This vnkindnes neuertheles,
did so much strike him, as at
what time hee was set as a Sa-
crifice for al, when he was to
beare our infirmities, & carry
our sorrowes, at what time
hee was plagued and smitten
of God, humbled and wound-
ed for our transgressions,
when hee should be broken,
for our iniquities, & the cha-
stisement

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Rusement of our peace was
 vpon him, then he cryed out;
My soule is heauie euen vnto the
death: Then hee prayeth,
Lord if it be possible, let this Cup
passe from mee: But how pray-
 eth hee? euen with sweating;
 howe sweareth hee? euen
 droppes of blood; how long
 prayeth hee? Three times:
 when ends his agony? not vn-
 till he was dead: What saide
 hee beeing ready to depart?
My God, my God, why hast thou
forsaken mee.

Was this for his humane
 death as some haue imagined?
 No, no, wicked men haue
 died without cōplaint, whose
 patience them might seeme
 to

FOR CONSCIENCE,
to exceede his; it was his suffering in his humane Spirite, which incountred with the wrath of God, his Godhead suppressing it self for a while: he suffered indeede many torments in body, but the wrath of God did much more lye vpon his soule. If this consideration of an afflicted spirit in these examples doe not sufficiently shew; what a grievous thing it is to susteine a wounded Conscience: Let vs proceede to the comparing of this with other evils, which fall into the nature of men.

There is no sickenes, but Physicke prouideth for it a remedy;

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medy; there is no sore but
 Chirurgery will affoorde it a
 salue; Friendship helpeth po-
 uertie; There is no imprison-
 ment, but there is hope of li-
 bertie; Suite and fauour re-
 couer a man from banish-
 ment; Authoritie and time
 weare away reproch: But
 what Phisicke cureth? what
 Chirurgerie salueth? what ri-
 ches, ransome, what counte-
 nance beareth out? what au-
 thoritie asswageth? what as-
 sault dismaieth a troubled
 Conscience? All these ban-
 ded togeather in league,
 (though they wold conspire
 a confederacie) cannot help
 this one distresse of a trou-
 bled

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bled minde; And yet this one
comforte of a quiete minde,
doth wonderfully cure, and
comfortably asswage al other
griefes whatsoeuer . For if
our assistance were as an host
of armed souldiers ; If our
friends were the Princes and
all the Gouvernours of the
earth; If our possessions wer
as long as betweene the East
and the west ; If our meate
wer as Manna from heaven;
If our apparrell were as cost-
ly as the Ephod of Aaron; If
euery day were as glorious
as the day of Christs resurre-
ction; yet if our mindes bee
appalled with the iudgement
of God, these things would

be but

little

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little comfort vs . Let experience speake; If a troubled minde inpayreth not health, dryeth not vp the blood, consumeth not the marrowe, pineth not away the flesh, consumeth not the bones; if it maketh not al pleasures painfull, and shortneth not the life; surely no wisdom can counsell it, no counsell can aduise it, no aduise can aswage it, no aswagement can cure it, no eloquence can perswade it, no power can ouercome it, no Scepter affray it, nor inchaunter can inchant it. And yet on the contrary, if a man languish in sickenes, so his hart be whole, and is perswaded

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swaded of the health of his soule, his sickenes doth not grieue him: If a man bee reproched, so he be precious in the sight of God and his Angels, what losse hath hee? If a man be bannished, and yet doubteth not that heauen is his Country, and that hee is a Citizen among the Saints, it doth not appall him: If a man be in trouble of minde, and findeth peace of conscience, hee will quietly digest his trouble. But if the minde bee troubled, who dareth meete with the wrath of the Lord of Hosts? who can put to silence the voyce of desperation? who will step out and
make

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make agreement with the hills to spare vs, who dare make a couenant with the diuell that hee would not lay claime vnto vs: If then a good conscience helpeth all euills, and all other benefites in this life cannot helpe a troubled conscience; wee see it true in prooffe, which here is in pro- uerbe; *The Spirit of a man vwill susteine his infirmitie: But a wounded Spirit, Who can beare it?*

Againe, in all other afflictions we may haue some comfort against sinne; this is euer accompanied with sinne. A man may be sick, reproched, imprisoned, and banished; & yet

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yet in all these haue a cleare conscience, his owne hart telling him that there is no speciall cause of these crosses in him, but that hee may suffer them for the triall of his faith, or for righteousnes sake and well dooing: But when the Spirite is wounded, there is a guiltines of sinne; and where a mans spirite is troubled, hee suspecteth all his wayes, hee feareth all his sin, he knowes not what sin to begin with, it breeds such hurly burly in him, that when it is day hee wisheth for night; when it is night, he would haue it day: his meate doth not nourish him; his sleep often forsaketh him;

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him; his dreames are feareful
vnto him: If he speaketh, he
is little eased; if he keepeth si-
lence, hee boyleth in disquiet-
nes of hart; the light doth not
comfort him, the darkenesse
doth grieue him.

To profecute our compa-
risons; where all other euills
are more intolerable, because
they bee temporall, and pur-
sue vs, but to death: this bee-
ing not cured endeth not in
death, but becommeth eter-
nall. For euen the heathen
men thought that death was
the end of all misery: the per-
swasion whereof made them
(being in some misery) to
make an end of themselves,
and

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and hasten their owne death,
as Sathan doth make many
nowe a daies, who are igno-
rant of hell, which is a place
of farre greater paines than
any they can suffer in this
worlde whatsoeuer. Howe
be it a tormented conscience,
if before it was begun, is now
continued; or if it was not
before, now beginneth and
neuer endeth world without
ende. For though true it is,
that sickenes, pouerty, impris-
onment, or bannishment,
haue ended their terme in
death; yet a wounded heart
which was temporall in this
life, is nowe eternall after this
life: that which before death

C

Was

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was in hope recouerable, is
 after death, made both vncu-
 rable & vnrecouerable. It is
 good therefore to consider,
 if euen in this life the torment
 of conscience be so fearefull;
 how much more grieuous is
 it to susteine it in hell? where
 that is infinite, which here is
 finite; where that is vnmeasu-
 rable, which here is measura-
 ble; where is the sea of sor-
 rowe, whereof this is but a
 droppe; where is the flame
 of that fire, whereof this is
 lesse then a sparke. But to
 shut vp this argument: Some
 there haue beene, who tho-
 rowe out all their life time,
 haue been free from all other
 troubles,

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troubles, so as either they felt them not all, or else in very small measure; and by that meanes neuer knewe what outward trouble meant. As for example, some men there haue been, who for sicknesse neuer knew the head-ache; for pouertie, neuer knewe what want meant; who for discredite, were neuer euill spoken of; who euer put frō them the euill daye of the Lorde; who haue made a league with death as it were, & a couenant with hell; who thought they could crucifie anie crosse, rather than come vnder anie Crosse: yet they could neuer escape a wound

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ded conscience, either in this life, or in the life to come. True it is, that Gods Children doo often escape it, but the wicked, and such as are borne vnto it, as to their sure inheritance; the more they flie from it, the more it pursueth them. If we haue transgressed the Ciuill Lawes, the Iudge by bribes may be corrupted; if a man haue committed some capitall offence, by flying the Countrey hee maye escape the Magistrates hands: but our Consciences telling vs that wee haue sinned against God; what bribe shall wee offer? or whether shall wee flie? whether shall we

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we goe from his spirite? whether shall wee flie from hys presence? If we ascend into heauen, is not hee there? If we flie to the vtmost parts of the sea, is hee not there also? There needeth no Paritor to summon vs, there needes no Baylie arraunt to fetch vs, there needes no accuser to come in agaynst vs: sinne will arrest vs, and lieth at the Doore, our owne Conscience will impanell a Quest against vs; our owne heartes will giue in Euidence agaynst vs, and our owne iniquitie will pleade vs to be guiltie to our owne faces?

C iij

Now

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Now let vs shew how we may preuent it, and by what means Gods children falling into some degrees of it, (for if it rage in extremitie, it is an euil vnrecouerable) may safely and quietly bee deliuered from it. And here a iust complaint is to be taken vp, and it is a wonder to be marked (if we may wonder at GODS workes) that we see so manie carefull and watchfull to auoyd other troubles, and so few or none take anie paines to escape the troble of mind, which is so greuous. We see men louing health and loathing sicknes, in diet temperat, in sleep moderate, in Physick expert,

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expert, skilfull to purge, and to auoyde such corrupt humours, which in time maye breed (thogh presently they doo not bring) forth sicknes: yet to auoyde the diseases of the soule, no man abateth his sleepe, no man abridgeth his diet, no man prepareth Physicke for it; no man knoweth when to be full, and when to be emptie; how to want, and how to abound. Others carried away with the loue of riches, and verie nigh to fall into pouertie, will not sticke to rise early, to take sleep lately, to fare hardly, to teare & raw their flesh in labour by lande and by water, in faire & foule

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weather, by rockes and by
sands, from far & from nere:
and yet to fall into spirituall
decaies, to auoyd the pouer-
tie of conscience, no man ta-
keth such paines; as though
saluation and peace of mind,
were not a thing worthy the
labouring for. Some ambiti-
ously hunting after honor, &
not easily digesting reproa-
ches, behaue themselues nei-
ther sluggishly nor sleepely;
but are active in euerie at-
tempt, by loue and by coun-
sell, by prudence and prow-
esse, by wit and by practise,
by labour and learning, by
cunning and diligence to be-
come famous, and to shun a
civill

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ciuill reproach : yet to bee glorious in the sight of God and his Angells , to fall before the heauens, and in the presence of the Almighty to bee couered with shame and confusion of conscience, we make none accompt , as they who neyther vse anye meanes to obteyne the one, nor auoyde those Occasions which maye bring the other.

Others verie vnwilling to come within the reache and daunger of the Lawe, that they may by reading get experience howe to escape imprisonment of bodye, or confiscation of goods, wyll

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be painfull in penall statutes,
 skilful in euery branch of the
 ciuill law; and especially will
 labour to keepe themselves
 from treasons, murthers, fel-
 lonies, and such like offences
 of life and death: yet where
 the Lord God threateneth
 the seizure both of soule &
 bodie, the attaching of our
 soules, the confiscating of our
 consciences, the banishing of
 vs from heauen, the hanging
 of vs in hell, the suspending
 of our saluation, the adiudg-
 ing of vs to condemnation
 for the breache of his Com-
 mandements; few men ser-
 cheth his eternall Lawe, few
 men careth for the Gospell:
 nei-

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neither the sentence of eu-
lasting diuorſement from the
Lord, neither the couenant
of reconciliation is eſteemed
of vs.

And to reache our Com-
plaint one Degree farther.
The more we ſeek outward
pleaſures to auoyde the in-
ward trouble of minde, the
more we haſt and runne into
it; and wee ſpeedely plunge
our ſelues in a wounded ſpi-
rite or wee be aware. Who
poſteth more to becom rich,
than the merchant man? who
hopeth leſſe to become pore,
than hee that aduentureth
great treaſures? who hazar-
deth his goods, who putteth
in

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in ieoperdie of his life; and yet suddenly he either rusheth vpon the rocke of hardnesse of heart, or else is swallowed vp of the gulfhe of a despairing mind: from which happely he cannot be deliuered with a ship full of golde. Woful prooffe hath confirmed, how some men (whollie set on pleasures, such as could not away to be sad, and hedged vp alwaies of godly sorrowe) haue had their tables made snares; and euen theyr excesse of pleasures, hath brought excesse of sorrowes: and whilest they laboured to put the euill daye farre from them; they haue vsed follyes
that

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that haue beene the most bitter and speedie hang-men of their fearfull trembling consciences.

There be some of another sort; who neuer dreaming of a troubled minde, haue had their harts set on nothing but howe they might get some great fame and renowme; & therefore haue slipt into such vaine glorious attempts, and foule flatteries, as they haue not onely lost the peace of their Consciences, but also fallen most deeply into reprochfull shame, which they sought to shun.

Now therefore as the peace of conscience and ioy
of

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of minde is such a treasure, as the eye hath not seene, the eare hath not heard, nor the tung expressed; but passeth al vnderstanding: & as they on- ly knowe what the peace of minde meaneth, that feele it; so they alone can in trueth speake of a troubled minde, that haue tasted of it by experience.

But let vs shew what way is to be vsed to keepe vs from this wound of the spirit. It is the vse of Phillicke, as to cure vs of diseases when wee are faln into them; so to preserue vs from sicknes before it hath takē hold of vs: it is the power of the Word, as to assuage the

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the trouble of Conscience,
when it doth once presse vs;
so to preuent it before it hath
ouertaken vs. It is a chiefe
point of worldly wisdom,
not to tarie for the vse of phi-
sicke vntil we be deadly sick;
but to bee acquainted wyth
Gods mercifull preservation
to defend vs from it; likewise
it is a chiefe pollicie of a god-
ly Christian, not only to seek
comfort when the agonie is
vpon him; but also to vse all
good helpes to meet with it
before it comes. And if we
condemn them of folly, who
will not as well labor to keep
themselves out of debt; as to
pay the debt when they owe
it:

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it: so it is a madnes not to bee
circumspect to auoyd all oc-
casions, which maye bring
trouble of mind vpon them;
as wee would bee prouident
to enter euerie good waye
which maye drawe vs out of
this trouble, when wee haue
once entred into it.

These remedies preserva-
tiue; are first the searching of
our sinnes, & the examining
of our faith.

The examining of our sins,
is either the due acknowl-
ding of our sinnes, or the
true sense and feeling of our
sinnes. The acknowledging
of our sinnes, is eyther of
those that bee past, whe-
ther

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ther wee haue vnfeinedlye repented vs of them : or of those which bee present, whether wee be truely grieved for them.

Thirdly of those secret corruptions, which in the course of our life are likely to come, whether wee are reuerently afraide of them ; and resolve to suppress them with all our indeuour.

Concerning sinnes past, we must call to minde the sinnes done of old, in our youth, in our middle age, in our olde age; & iudging our selues we maye not bee iudged of the Lorde; that accusing of our selues, sathā haue no occasiō

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to accuse; & throwing down
our selues before the Lord,
he may lift vs vp. For manie
going quietly away, and slee-
ping in carnall securitie (not-
withstanding the sins of their
youth) neglecting to make
conscience of their sinnes
done long ago; sodainly haue
falne into such horreur of
minde, that (the violent re-
membrance of all their sins
surcharging them) they haue
been ouerwhelmed.

This Examination then
dooth rightlye proceede,
when it doth reach to the er-
rors of this life, & to the sins
of our youth; because many
men (euen from their child-
hood,

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hood, by a ciuill righteous
life) hauing escaped grose sins
wherewith the world could
neuer charge them, haue not
withstanding caried the bur-
then of more secret sins done
in their youth. David *Psal.*
25.7. prayeth the Lord, not
to remember the sinnes of his
youth; Iob (23.6.) the man
of God (confessing that the
Lord writeth bitter things a-
gainst him) saith, he made him
to possesse the iniquities of
his youth. What, shall wee
think that David or Iob were
giuen to notorious wicked-
nes in their youth? No, they
knewe they were subiect to
youthful wantonnes and vn-
staiednes

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staiednes of their affections;
which thogh it did not burst
out, yet it made them lesse
carefull to glorifie GOD;
which loosenes, is the way to
leaudnes; which weakenes,
the way to strange vanities;
which wantonnes, the waye
to open wickednes, is euen
in the best of Gods children
in the dayes of their youth:
which beeing afterwards in
the time of their regenerati-
on, brought (as it were) to
iudgement, and layde before
their consciences, doth cause
them to repent.

But here is a thing to bee
blushed at, which maketh
mens eares to tingle when
they

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they heare; that manie men
(farre no doubt from thys
true repentance) can large-
ly indeed discourse of their
sinnes done in theyr youth;
but in such a brauerie, with
such boastings, and pleasing
themselues in the remem-
braunce of them; as besides
that they prouoke others to
sinne; they likewise set them
selues a flatter backe-bias a-
gainst Repentaunce: and in
stead of this Christian exami-
nation, they seeme to reneue
the decayed colours of their
olde sinnes, with the fresh
suite of their second pleasures
conceiued in them. But alas
what pleasure haue they in
those

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those things, whereof they haue no profit? what profit haue they in those thinges whereof they should bee ashamed? neither in this strein can we forget the madnes of them, who may seeme to step one degree farther towardes this examination of sin, than did the former; by thinking that the leauing of sinne, and repenting of sinne is all one. Against this, both daily experience and the word of God doth sufficiently declare. Iosephs bretheren. (Iacob hys sonnes) who deuised euill against their brother, put him into the pit, and sold him vnto strangers; did cease from
this

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this crueltie : but yet are not read to haue remembered their sins with anie remorse, vntil thirteene yeres after the sinne was committed, as we may see in the proceſſe of the Historie. Dauid had left hys sinnes of murther and adulterie (as thinking all quiet and well) the ſpace of a whole yere; after which time (being admoniſhed by the Prophet Nathan) hee repented of it. And experience hath tried in manie, that though they left their sinnes manie yeares agoe, hauing had ſome working of God in them; yet becauſe they repented not truly for them, they haue rebounded

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bounded on them with terrible sights and fearfull visions, to humble them; & to bring them to serious examination of them, being done and left long since. Examples whereof wee need not fetch from farre, seeing so manie preachers (which are acquainted with fearfull spirits) will giue witnes hereof. The frute of which amazed mindes for sinnes alreadie left, is ours, to beware of sinnes which are to come. And that other mens harmes might teach vs blessed wisdom; let vs labor not onely to leaue sin, which one may doo for profite, for feare, for prayers, or for wisdom.

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risomnes, but also to repent
of it for conscience sake.

This Examination of sins
past, must bee partly of those
that wee committed before
our calling, & partly of those
which were done after our
calling. Euerie man (especial-
ly having his reason reform-
ed by the Word of God) wil
grant an examination of the
life, before our true know-
ledge of God in Christ, to be
most needfull. But it may be
some will thinke that wee
need not be so precise in the
searching of those sins, which
were after our knowledge;
but seeing of all other sinnes
these byte sore and pierce

D

dee.

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deepest, for that they are aggravated with all the menaces of God going before and after sinne. Sinne is then most sinfull, when after we know the truth, after we haue ben deliuered from sin, after we haue been inlightened wyth the grace of God, wee haue falne into it: I thinke that examination most specially ought to be had of those sins. Wherefore to iterate our former examples in a new matter, as we maye see the former kinde of examining; first for sinnes before our calling, in the sonnes of Iacob; so wee haue a patterne of the latter in the practise of the Prophet David, who

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who at the hearing of his sin
was so troubled in spirit, that
he could not rest though the
Prophet tolde him his finnes
were forgiven him, but still
he was disquieted, as though
hee found no comfort in hys
spirite. For as it fareth with
sores, it commeth to pas with
finnes: we are loath to haue
our wounds often grated v-
pon, we cannot so well away
to haue our sores rifled, sear-
ed, lanced; but to be fed with
healing salve: so we are hard-
ly brought to haue our Con-
sciences grownd, or our sins
ransacked, sifted, searched, &
ripped vp; but could stil haue
them playstered with sweete

D ij. pro-

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promises, and bathed in the mercies of God : whereas it is farre safer before incarnatiue and healing Medicines, to vse corrosiue and murthering waters, without which though some sores may seem to cloase and skin vp apace ; yet they proue worse, and be rotten still at the coare ; they haue aboue a thin skin, & vnderneath rotten flesh. In like manner, wee would cloake, we wold hide and couer our sinnes, as it were with a curtaine ; but it is more sound Chirurgerie to pricke and pierce our Consciences with the burning yron of the law ; and to cleanse the wound of
the

FOR CONSCIENCE,

the Soule by sharpe threatenings, least that skinne being pulled ouer the Conscience for a while, wee lament the rotten corruption, which remains vncured vnderneath, and so we be constrained to crie out of our sinnes openly. As it is a follye then to dissemble our soares whilst they be curable, and after to make them known when they be vncurable; so it is a great follye to dissemble our sinnes whilst they may be remedied, and so after be constrained to blaze them all abroad when they are remediless. But of this by the waye, because wee shall more largely

D iij. touch

A C O M F O R T

touch it in the last part to come.

It is sufficient to commit sinne before knowledge, but after some good light of the spirit to sin, breedeth eyther hardnes of heart, or a troubled spirite; both which wee shall auoyd, if in truth we be careful to watch ouer our affections, and beware least after our deliuerie we fall into sinne againe.

Seuerall men subiect to seuerall sinnes, haue their seuerall checkes in their consciences: some are ouercom with wrath, and yet after theyr moodie fit they can tell, that the wrath of man dooth not accom-

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accomplish the righteousness of God; some are subiect to lust, and after they saye, that mans life hath another ende; some slip deeply into world-lines, and yet they bee often weakened with most terrible checkes of conscience. Wel, blessed are they whose hearts be truly grieued; & let them beware that make a daliance with sinne: for either hardnesse of heart will overtake them, or a troubled conscience will quite confound them. Whereby it comes to pas, that many spending their bodyes on lust, lament that euer they haue so abused their strength; many giu'n too much

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to the pleasures of thys life,
haue grieve comming vppon
them, to remember howe
they haue spent Gods graces,
banished his good giftes, and
misspent their time; or else, if
they haue not this grief, they
fall into voluptuousnes, and
drawe such a skin vpon their
harts, as will cause the stron-
gest denouncement of Gods
iudgements to rebound, bee
they driue on neuer so hard.
And sure it is the sinne of this
world, that men beeing con-
trouled in their consciences,
whilest they are a praying, &
feelee a secrete charge laid vp-
pon them, to beware of guile
in buying and selling; either
haue

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haue theyr checkes, and so grow to be prophane; or els afterward they are wonderfully wounded, that they haue beene so worldlye, so greatly pursuing earthly and vaine things; so coldlye purchasing heauenlye and permanent things. Thus, euen our priuy thoughts (not profited) are breeders of farther trouble.

Now the remedie against this is, willingly and wittingly not to cherish anie sinne, to wish that the Ministers should touch our most priuie and secret sinnes, to be glad priuately to be admonished, to profite by our Enemyes

D v when

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when they doo reproach vs:
and rather desire (in such a
case) to be humbled, than suf-
fer our selues to be flattered.

This trying of our selues
must yet stretch it self farther,
not onely to the committing
of euill, but also to the omit-
ting of good. As when (after
some good working of the
spirite, and feeling thereof)
we begin a fight and conflict
with our consciences: thogh
I must pray, I must haue time
also to provide for my fami-
lie. if I go to heare the word
of God, surely I shall bee in
danger to loose this profite;
if I thus attend vpon the ex-
ercises of religion, I shall be
cut

FOR CONSCIENCE,

cut short in the vse of my pleasures. Wherefore it shall be good to search our heartes, both in the careles not vsing of the meanes; but also in the negligent watching ouer the frutes of the meanes: saying to our selues in this manner; I haue heard a Sermon, but (alas) without anie feeling or working vpon my affections; I haue bin praying, but with no power of the spirit; I haue receeyued the Sacrament, but without those ioyes glorious & vnspeakeable, which I was woont to taste of it; I sawe the Discipline of the Church executed, but without anie feare of sinne at all
in

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in my selfe, or compassion of
the member censured. And
heere I dare from my owne
obseruation assuredly affirm,
that outwarde sins haue not
beene at some times so grie-
uous to Gods Children; as
that they haue some tymes
vsed very good meanes with
little reuerence & lesse frute.
And no mariuell, we shal see
many men at some times, not
so much grieued for the sick-
nesse it selfe, as for that they
haue willingly neglected the
meanes, which might haue
preserued their health, or a-
bused the Phisicke that might
haue restored their health to
them againe: in like manner

(I

FOR CONSCIENCE.

(I saye) it fareth with them,
who eyther vnreuerentlye
haue refused the meanes,
which shoulde keepe theyr
soules from surfetting, or else
vnthankfullye haue abused
those helpes, which might
haue recouered them again.
From hence it commeth, that
some are much grieued for
not vsing their good giftes to
the benefit of Gods Church;
as others are troubled for a-
busing their good gifts to the
hurt of Gods Church: as we
shall see a rich man sometimes
humbled for not giuing mo-
ney to the poore, which hee
might haue done; as also for
heaping vp riches falsly, that
hee

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hee ought not to haue done.
 And thus, manie (hauiſg re-
 ceaued good giſtes and gra-
 ces from the Lord) are ſeaſo-
 ned and ſanctified by afflicti-
 ons; wherby they are taught
 to put their giſts in vre, and to
 offer their ſeruiſe to Chriſt:
 and others are feared to hide
 their giſts, which cannot bee
 without ſome decay of Gods
 glory, without offence to the
 weake, without the loſſe of
 manie ſoules, which other-
 wiſe might bee wonne to the
 Goſpell, and without ſtreng-
 thening the hand of the Ad-
 uerſarie to ſlander our darke
 and dumbe profeſſion. All
 which things will in the end
 bring

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bring terror of mind: because if the Lord cannot work upon vs by taking away goods, credit, wife, children, or such like, to bring vs to Repentance; he will surely whippe our naked consciences, hee will enter euen into our very entrayles, and pierce our secrete bowells.

As wee must examine our selues thus for sinne past and present; so must wee vie this practise in sinnes that are to come: and this is verie needfull; for were it so, that our life and conuersation were such, as neither before nor after our calling, any man could iustlye accuse vs:

Yet

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Yet the hidden corruption of our nature, may threaten some haynous downefall in time to come. Which hath made men of verie good report and conuerſation hang downe their heads, and feare their ſecret hypocrisie; as that which may breake foorth to the ſhame of all their former life in time to come.

But becauſe we forgate to ſpeak of them, that in the examining of their liues paſt, are much grieued for the want of ſinceritie, and priuie vaign-glorie in themſelues; let vs beware we go to the ſearching of our hearts in ſinne.

To come to ſpeake ſome-
what

FOR CONSCIENCE.

what of those men troubled
for this priuie pride, they are
touched or not touched. If
the veyle of sinne was great
in them, that it hid Christ frō
them; it is the good will of
god, that by this sight of their
most secret sinnes they shuld
come to see the righteousness
that is in Christ Iesus; and so
they shall be kept the better
from being Iusticiarie Phari-
sies: for when beeing a long
time well brought vp, & lea-
ding a ciuill life, the Diuell
would perswade vs of some
inherent righteousness in vs;
It is the wisdom of God to
touch vs with the conscience
of most hidden corruptions,

as



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as allso to make knowen vnto vs, that euen from our birth there was a secret feede of sinne in vs, which (without the Lord watching ouer vs) woulde surely haue broken forth to his dishonor.

As for them which haue had some woorking in them, and yet are often plunged in fore distresses ; this trouble commeth to them for two especiall causes ; either for some hypocrisie, which they did more in shoue than in truth ; wherefore the Lorde bringeth them backe agayne to see their corrupt proceedings, & that they may knowe that al their religion is but hypocri-

FOR CONSCIENCE.

pocrisie, and all their righteousness to bee but varighteousnes: or for the abusing of their knowledge, in that they made it but a mask to juggle in, and that they made theyr affections to fight with their owne iudgments. Wee must remedie this, by not thinking of our selues aboue that that is meete, and by labouring to embrace the truth. And here let vs note, that many of gods Children accuse themselves of hypocrisie, when indeede they offend not in it. And yet this accusation ariseth from some fault: for though they haue done things in truth, yet becaus they stroue not to see their
their

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their secrete corruptions, in
some other matters; they su-
steine this troubled minde.
So that there is nothing har-
der than to sift and serch our
owne hearts at the bottome,
whether we respect our sins
past or present, whether we
we looke to our priuy pride,
hidden wants, or secret cor-
ruptions. And to retourne
from whence wee were di-
gressed, to the examination
of our heartes. In sinnes to
come, let vs obserue that in
Gods children there is such a
iealousie, that they tremble at
the verie first motions and
quake at the least occasion to
sinne, although because vice
will

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will sit in residence very nere
vnto verue; there may be in
thē sometime too much scrupulouſnes: this feare cauſeth
the deareſt of the Saintes of
God to reaſon on this ſort;
O Lord, I ſee how many excellent men in gifts, and conſtant in profeſſion for a long time, whoſe end hath not answered their Beginnings; whoſe death was not like to their liues. This is true, whether we looke into the word or into the world: and it is a thing that maye much humble vs. For though we maye remember what wee haue been, and knowe what wee are; yet who can tell what
may

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may come vnto him heereafter.

Oh that the serious meditation heereof, would dwell long vpon our consciences: that with a holie iualozie wee might preuent that sin that is to come. But alas, there bee some vayne people, whych thinke it no masterie to offer themselves to masking, minstreisic and dauncing, nor to runne into quarrells, braules and contentions; as though they had theyr eares, theyr eyes, theyr hands and theyr feete in their owne power, and at commaundement to vse & gouerne as themselves list.

How-

FOR CONSCIENCE.

Howbeit, GODS Children better fenced with hys grace, than those bolde buzzardes, are afrayde of these occasions ; as knowing full well, that theyr eyes maye soone bee prouoked to lust, their eares maye quicklie listen vnto vnchast delights, their handes maye sodainely strike a deadly blowe, and their feetemay easely be snared in the spreaded nettes of carnall pleasures.

Beware O man, bee circumspect O Woman, that thou prostitute not thy selfe to too much libertie: for although in comming to such lasciuious & cōtentious places
thou

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thou diddest purpose none e-
uill, yet for thy ventring with
out warrant, thou mayst bee
ouer thy shooes in sinne, and
plunged in some wicked at-
tempts ouer head and cares,
ere thou beest aware. And
yet because vice is so confine
vnto vertue, beware also of
superstition: for still the ene-
mie laboureth to make thee
too hardie in sinne, or else he
will cause thee to be too fear-
full and superstitious; eyther
hee will pusse thee vp with
presumption, or assault thee
with desperation. To these
tentations our nature is very
appliable: first to presumpti-
on, as maye appeare by our
com-

FOR CONSCIENCE.

common speech; thus, the
Preacher is but a man as I
am, I am sure he hath infirmi-
ties as others haue; wee are
no Angels, our nature is cor-
rupt, we are but men, I am
sure you would not haue vs
Gods. Thus the diuell com-
meth to tempt; but he appa-
relleth himselfe in another
suite when hee commeth to
accuse: and then of a flye he
maketh an elephant; of the
very smallest pricke of a pin
a gloabe of the whole earth;
of a moal-hill a mountain: &
presseth silly soules with fear
& terror, that they know not
how to winde themselves. If
he cannot bring the to make

E

con-

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conscience where they shuld
make conscience, hee will la-
bour to bring them to make
conscience where they need
make no conscience. He ca-
reth not whether thou be re-
misse or superstitious, so thou
be one of them. If he cannot
get you to follow the epicu-
risme of the world, as Liber-
tines in diet and apparell; hee
wil make you so precise, as to
thinke it a hainous sinne, to
eate one bit of meate, or to
weare one ragge of cloath
more thā for necessity. How
needfull therefore it is to saile
with an euen course, we may
coniecture by other thinges
which will bewraye the cor-
rup-

FOR CONSCIENCE,
ruption of our nature.

In the time of a plague we shall see some will be so bold, that without anie lawfull calling or godly warraunt, they will rush into places infected; and then falling sicke, their conscience pricks them for their tempting of God by an vnadvised boldnes in the instaunt moment of theyr death.

Others plunged as deeply in a quite contrarie extremitie, are too fearefull when they doo but heare of sicknesse; and for very feare haue been brought to deaths dore onely by imagining themselves to haue been infected,

E ij. when

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when they haue beene most free, who oftentimes haue euen died, and that without anie naturall cause that euer could be knowen, but onely through immoderate fear & the iudgement of God coming vpon them for their infidelitie and vnbeliefe. Thus it is with vs in Christianitie, in that as well the oppressing our selues with too much feare to be overcome, as the carnall securitie, in not fearing to bee overcome, maye bring sinne vpon vs. God his childrē must labor for a measure, and that must be sought for in the Word, which wyll teach them how they shall
neither

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neither decline on the right hand, nor on the left; but will guide them in the narrow way, showing in euery thing what is the vertue, what is the vice; what is the meane, what is the extreame.

Among manie Examples, let vs consider of zeale, a most precious vertue in Christianitie, so long as it is free from the extremities.

If we be cold in zeale, it is a sinne on the left hand: if we bee zealous without knowledge, it is preposterous, and becommeth a sinne on the right hand.

But can wee not come to some perfection? No, if you

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vnderstand it for an absolute
vnspottednes; albeit to that
perfection which the Scrip-
ture taketh for soundnesse,
truth, and sinceritie of hart,
which is voyd of careles re-
missenes, we may come. Nei-
ther doth the lord deal with
vs after our sins, nor reward
vs after our iniquities: in
whose eies the most glorious
actiōs of men, are but as wa-
ters flowing purely from the
Conduit, but defiled by pas-
sing through a filthy chanell:
Wherefore although wee
haue our imperfections, let
vs not seeke to be more righ-
teous than we can be; saying
for euerie errour of this life,
Oh,

FOR CONSCIENCE,

Oh, I am none of Gods hys
sonnes, I am none of hys
daughters: for I cannot find
that perfection in me, which
is to be required. But let vs
comfort our selues in the
truth of our hearts, and sin-
glenes of our desires to serue
God, because he is God; and
so wee shall bee accepted of
God.

I speake this to this end, that
poore soules might haue co-
fort, & know that if they ab-
hor sinne as sinne, if they exa-
mine themselves for it, if they
feare to fall into it; the Lord
will not pursue them with
the rigor of his lawe, but wil
giue them the sweetnesse of

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his promises; they are no more vnder the curse, but vnder grace.

But farther to inforce our Exhortation, to auoyde too scrupulous feare, which hindereth the true examination of our heartes: let vs thinke that it happeneth in the spirituall conflict as in ciuill war. Wee read that manie Citties being in great securitie, haue sodainly both been assaulted & ouerthrowen; as also, how some Countries (too much negligent in the meanes) thorough an excessiue fearefulness, haue encouraged their Enemies with more greedie violence to pray vpon them.

With

FOR CONSCIENCE.

With such kinde of strata-
gems our aduersarie the di-
uell beeing well acquainted,
doth often practise this polli-
cie. If hee see vs without all
fear too quietly to rest in our
selues, he thinketh his assault
must needes be the stronger,
because our assistance is the
weaker. Againe, if he descri-
eth in vs a cowardly fear and
fainting of heart, before wee
once begin to ioyne battaile
with him; hee will set vpon
our immoderate feare, and
as villainously as sodenly stab
vs to the heart, & make a pre-
sent spoyle of vs.

Common practise dooth
farther teach vs, that when

E v we

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we can heare the word without all trembling at God hys iudgements, when wee can pray without all feare before the Maiestie of God, when wee can come to the Discipline of the Church without all reuerence of the ordinance of the Lorde; all is in vaine. Againe, let vs heare with too much trembling, & wee shall learne nothing; let vs pray with too scruiel a fear, & our worshipping of God will be (without all comfort) vnchearefull. Thus if we neither lessen sinne, that is sinne indeed; neither make sinne of that which is not sinne: in truth it is good to proceed to
this

FOR CONSCIENCE.

this threefolde examination
and to laye the edge of this
doctrin nere our affections,
because manie will be found
in this ripenes of knowledge
and hardnes of conscience to
speake, dispute and declare of
all these things very skilfully;
with flickring in the circum-
ference of the brain, and not
sitting at the ground of the
hart, doo seale vp a more iust
sentence of condemnation a-
gainst them. To help this euill
we must meditate deeply of
the Law & the Gospell, toge-
ther with the appurtenances
of the both, that finding our
selues farre from Gods bles-
sings by the law, & seing our
selues

A COMFORT

selues otter to the curses due
 to the breakers of the Lawe,
 wee maye raise vp some sense
 of sin in our selues. Yet here-
 in we must not stay our foote
 but goe a farther stryde: for
 whereas manie by a diligent
 view of the lawe, haue come
 to the sense of sinne in them-
 selues, and saw plainly their
 own condemnation; yet be-
 cause they labored not to see
 their guiltinesse acquitted by
 theremission in Christ, they
 plunged themselves into a
 bottomles sea of sorrowes.
 Others haue passed these de-
 grees, and hitherto haue
 made these steppes to auoyd
 this wound of Conscience;
 and

FOR CONSCIENCE.

and yet haue come also too short, and missed of the marke: who because of the sence of sinnes pardoned by the death of Christ, they felt not also the vertue of his passion crucifying sinne in them, but sawe that with the remission of sinne was not ioyned the mortification of sin; and feared that there was no forgiuenes for them, but still languishing with sorow, they thought them-selues to stand charged with their former guiltines. Yea, that which is more, for that such men haue not beene instructed, nor surely haue beene grounded in the Doctrine of Christes death

A C O M F O R T

death and resurrection; it is
for that they sawe not as well
power flowing from his
death to slay sinne in them, as
vertue to pardon sin in them;
for that they felt not as well
strength to Sanctification,
streaming from the rising a-
gaine of Christ, as they were
perswaded of iustification &
righteousnes therein. They
haue lyne still bleeding at the
heart, in such sort as the
wound of griefs could hard-
lye or neuer bee staunched.
Wherefore let vs strengthen
our weake soules wyth thys
seuen-fold coard of consol-
ation, agaynst these bitter af-
faultes : let vs first labour to
know

FOR CONSCIENCE.

know sinne, then to sorrowe
for sinne, after to feele our
sinnes in Christ forgiuen, fur-
ther to looke for power to
crucifie the same, then to lay
holde on iustification by his
resurrection; and lastly, hope
for strength to proceed from
thence, to further vs in sanc-
tification and holines of life,
euen vnto the end. And thus
much briefly for the second
thing which wee matched in
companie with the examina-
tion of sinne, euen the tryall
of faith : both which rightly
vsed, shall in some measure
sauegard vs from the trouble
of an afflicted minde.

Now

A C O M F O R T

Now let vs hasten to the
third part of our Deuision;
to shew how Gods children
being fallen into this wound
of spirit, may be holpe out of
it: which (God willing) wee
will also performe, after we
haue answered a necessarie
obiection; which (in the for-
mer part) might seeme to en-
counter against vs. There is
no man but will graunt, that
Dauid, Iob, and others of the
Saints of God, had a sight of
their sinnes, a sorow for their
sinnes, a taste of the remissi-
on of their sinnes; and yet
how commeth it to pas, that
these men were so troubled
in minde? To this I answer,
that

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FOR CONSCIENCE

that their trouble so befall
thē, either for falling in some
of these former things, or els
they were rather afflicted
for tryall of their faith, than
for persecuting of sinne in
them. And therefore be it al-
wayes provided, that wee
thinke not euerie conflict of
Conscience; continually or
chiefely to bee for the pursu-
ing of our sinnes: but some-
times and principally, that it
commeth for the trial of our
faith: and yet secondarily or
lesse principally, for the scor-
ging of sinne, as wee may see
in Iob.

Whereuppon let all men
bee admonished, when they
see

*How is the word of my mouth
and of my mouth*

A COMFORT

See good men thus humbled
and throwen down in mind,
to laye their handes on theyr
mouthes from saying; Surely
these men are but hipocrites,
doubtles these men be great
sinners, the Lord hath found
out their iniquitie, the Lord
hath discovered their hypo-
crisie. For good reason there
is, that such silence should be
vsed: for the Lorde maye as
well make triall of their faith,
as take punishment of theyr
sinnes. For if such affliction
should alwaies and chieflie
be sent for sinne, then it shuld
follow that all others as they
exceeded them in sin, should
also exceed them in the pun-
nish-

FOR CONSCIENCE,
nishment of sinne.

But now comming to the
saluing of this soare, I shall
seeme verie straunge in my
cure: and so much the more
to bee wondered at, by how
much in manner of proceed-
ing I discent from the most
fort of men herein.

I am not ignoraunt, that
manie visiting afflicted Con-
sciences, crye still; Oh com-
fort them, oh speake ioyfull
and comfortable things vnto
them.

Yea, there bee some, and
those most excellently learn-
ed, who in such cases are full
of these and such lyke spee-
ches.

Why

A C O M F O R T

Why art thou so heauie my brother? Why art thou so cast downe my sister? Bee of good cheere: take it not so greenously. What is there that you should feare? God is mercifull, Christ is a Sauour. These bee speeches of good comfort indeed: but they often doo the poore soules as much good herein, as if they should powre cold water into their bosomes; when as without farther searching of their soares, they may as well minister a maladie as a medicine: for as nutritiue and cordiall medicines are not good for euerie sicke person, especially when the bodye needeth

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FOR CONSCIENCE.

eth rather a strong purgation, than a matter restorative; and as incarnatiue medicines for the time allay the payne of the patient; but after the greefe becommeth more greuous: so the comfortable applying of Gods promises are not so profitable for euerie one that is humbled, especiallye when their soules are rather to be cast downe, than as yet to bee raised vp: so the sugred consolations may for a time ouer-heale the conscience, and abate some present greefe, but so as afterwardes the smart will be the forer, & the grief may grow the greater: whereof insueth this effect,

A COMFORT

fect, that comfort seemeth to
cure for a while; but throug
want of wildome in the right
discerning of the cause, wee
minister one medicine for an-
other; and so for want of skil
the latter fitte grindeth them
forer than the former. Some
there be, who without pre-
cept and practise wilbe their
owne Phisitions: and these,
so soone as the fit commeth
vpon them, thinke it the best
to chastise and to chase awaye
their sorrowe, by drinking at
tauernes, by minstrellie, in
merrie companie, by purging
melancholy, in phisicke, all
which seeme to weare away
the paine for a while, but yet
after

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FOR CONSCIENCES.

after it byteth more deeplie,
when the burning feauer of
the spirit shaketh them wyth
a seconde recourse, and for
that before they were not
truly searched, purged, sea-
red and launced, it commeth
to passe that the seconde re-
laps is more dangerous than
the first.

To come to our purpose
wee must knowe, that all
griefes are either confused or
distinct: and sure it is that the
minde is appalled eyther for
some cause verye well kno-
wen to vs as certaine, or for
some thing vnknownen to vs
and vncertaine.

To

A COMFORT

To them which are troubled with such blinde griefes, whereof they can see no reason, as often it happeneth to Gods Children; who either neuer knew God, or had but a general knowledge of him. I answere, that as I denie no Phisicke to bee ministred, if it in part proceed from a naturall cause, so I require the word especially to shew the principall and originall cause to begin in the soule. And this I doo the rather, because I would haue wisdom both in considering the state of the bodie if need so require; and in looking chiefly to the soule, which so few thinke of. If a man

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FOR CONSCIENCE.

man troubled in conscience
come to a Minister, it may be
he will looke all to the soule
and nothing to the bodie; if
hee commeth to a Phisition,
hee onely considereth of the
bodie, & neglecteth the soul:
for my part, I would neuer
haue the Phisitions counsell
seuered, nor the Ministers la-
bour neglected; because the
soule and bodie dwelling to-
gether, it is conuenient, that
as the soule should be cured
by the word, by prayer, and
by fasting, by threatening, or
by comforting; so the bodye
also should bee brought into
some temperature, by Phy-
sicke, by purging, by dyet,
by



A C O M F O R T

by restoring, by musike, and
by such like meanes ; prouy-
ding alwayes that it bee styll
done so in the feare of God,
and wisdom of his spirite,
as we thinke not by these or-
dinarie meanes to smoothen
or smoake out our troubles;
but as purposing to vse them
as preparatiues , whereby
both our soules and bodyes
may bee made more capable
of the spirituall meanes to
follow after.

As we require these things
to bee the matter of our Mi-
nisterie in such a perplexitie;
so I would wish the persons
ministring to be men learned
and of sounde iudgement,
wise

FOR CONSCIENCE.

wise, and of Godlye experience, meeke and of most louing spirites : for when the troubled patient shal be perswaded of our knowledge and discretion , and therewithall shall perceiue vs to come in tender and louyng affections, I thinke an enteraunce is in a manner made, and all preiudice is taken away, so as wee may the more freely woorke vppon the greeued Conscience ; first bringing them to the sight of sinne, as to some cause of their trouble.

Heerein wee must labour to put awaye all confusion and blindnesse of sorrowe,

F i j. ende.

A C O M F O R T

endeuoring by wisedome to
bring the parts wounded to
some certaine obieſt & mat-
ter of their trouble ; and ſo
drawe out of them the con-
feſſion of ſome eſpeciall, ſe-
crete and ſeuerall ſinne ; I ſay
ſecrete and ſeuerall ſinnes,
becauſe I know, how manie
(through a palpable blindnes
or diſordered diſcerning of
ſinne) talke nothing ſo much
as of ſinne ; and yet they ey-
ther diſcrie ſeuerall ſinnes, or
they will not bee brought to
acknowledge theyr ſecrete
ſinnes: whereof the one pro-
ceedeth of the ignorance of
the Lawe of God, the other
of ſelfeloue, which maketh

vs

FOR CONSCIENCE,
vs loath in our trauel of mind
to shame our selues.

Now that the confession
of perticular finnes is requi-
site, it maye appeare by the
two and thirtieth Psalme,
wherein (beeing a Psalme of
instruction, concerning the
forgiuenesse of finnes) the
Prophet (by his owne expe-
rience) teacheth vs, that hee
could finde no reliefe of hys
sicknes, vntill he had remem-
bred, and made confession
of his finnes.

What, shal we thinke that
the Prophet of God (taught
so wonderfully by the word
and by the spirite) did not see
his finnes before? Be it farre

F i i j. from

A C O M F O R T

from vs. Rather let vs know that he had not seuerally and perticularlye ripped vp hys sinnes before the Lorde, in a seuerall confession of them. Which things the Lord knoweth farre better than wee our selues: yet such kinde of sacrifice is most acceptable vnto him.

Now if in this trouble the persons humbled can not come to the perticular sight of sinne in themselves, it is good to vse the help of other vnto whom they maye offer their hearts to bee gaged and searched, and their liues to bee examined more deeply by hearing the seuerall Articles

FOR CONSCIENCE.

cles of the law laid open before them; wherby they may square the whole course of their actions. For (as we said before) the grossest hypocrite will generally complaine of sinne; and yet deale wyth them in perticular poynts of perticular precepts, & proue them in applying of things to bee done or vndone to their owne consciences; and wee shall see manie of these poore soules tossed too and fro, now floting in ioies, now plunged in sorrowes, not able to distinguish one sin frō another. Now when we see the wound of the spirit arise of any known sin, it is eyther

F i i j. for

A C O M F O R T

for some sinne alreadie committed, wherein wee lie ; or
els for some sinne as yet not
committed, whereunto wee
are tempted.

For the former. It pleaseth
God oftentimes to bring old
finnes to minde, when wee
not truely repented of them
before; that so (as it were) re-
presenting them to vs afresh,
we might fal into a more mis-
liking of them. And yet here-
in is not all, to mislike our
selues for some perticulars,
although it bee good to bee
occupied about some speciall
finnes: for as it is not enough
for the auoyding of hypocri-
sie, to see some generally: so
it

FOR CONSCIENCE.

it is not enough to eschue the
deceauablenes of the heart,
euer to bee poaring busily in
one perticuler, and to be for-
getfull of the great and gene-
rall sinnes. And let vs learne
by the perticulers to passe by
the generalls. When anye
such one sinne then dooth
pursue thee, rest not onelye
therein, but saye thus rather
to thy selfe; Oh Lord, is thys
one sinne so grieuous? and
dooth my God punnish thys
one sinne so soarely? Howe
great then should be my pu-
nishment, if thou shouldest
(O Lord) so deale with mee
for al my other sinnes I haue
committed?

F v.

Let

A C O M F O R T

Let vs learne to haue a sense both of generall and of particular sinnes, least in tyme our grieve passe away wythout frute; whilest that beeing not displeased as well wyth one sinne, as with another; we either looke too superficially to generall, and not to perticulars; or els too superstitiously obserue perticulers and not the generals.

Concerning those sinnes whereunto we are tempted; as when a man is mooued to think blasphemously of God the Father, or to doubt whether there be a Christ or no, or to imagine grosely of the holy Ghost, or to deny God,
or

FOR CONSCIENCE.

or to doubt of the Trinitie;
to be mooued to murther, adultrie, or such like: in which temptations he feeleth Gods spirit to check him for them, so as he knoweth not in this case what to doo, for that on the one side he dares not listen willingly to these fearefull and monstrous temptations; and on the other side, he feareth least in time by long sute he might fall into them, or at the least yeeld, for that he seeth not how to be deliuered from them. I suppose these motions are not so much to be disputed with, as we by them are to be prouoked to more instant and zealous praier.

Surely

A C O M F O R T

Surely these are dangerous temptations, and therefore are not to bee kept cloase; which our nature will easely encline vnto: but perticular ly are to bee confessed of vs. For the diuel will come sometime to thee, to keepe thee still in a generall acknowledging of thy sinne, and vrge on this manner; Surely thou must needes doo this sinne, thou seest thou canst haue no ease, vntill thou hast assented, thou art ordained to it: the reason why thou art thus incessantly tempted, is because thou doost not take thy pleasure. Go too, delay not, denie God, beleue not his word:

it

FOR CONSCIENCE.

it is but a pollicie to keepe men in awe, Religion is no such matter as men make it. Thus for feare of yeelding on the one hande, and for shame of disclosing the tentations on the other hande; many men haue pined away, and almost haue beene overcome by them. If we should disclose this (say these men) what would people say of vs? They would count vs Atheists, they would thinke vs the wickedst men in the worlde. Well for our instruction and consolation herein; Let vs learn that these kind of tentations, are either corrections for some sinnes past, or the punishment

A COMFORT

punishment of sins present,
or forewarners of some sin
to come. Wee shall see many
tempted to adultery, who
now (no doubt) cannot bee
brought to commit it; and
yet because in their youth
they haue committed it, and
& not repented of it, it comes
to them againe. The like may
bee obserued in theft, in glut-
tony, and in other tentations,
which are not so much sent
vnto vs, presently to ouer-
come vs, as to put vs in mind,
that hertofore we hauing bin
ouercome with them, should
now repent for them. Some-
time a man shall lye in some
sin, wherof when he will not
be

FOR CONSCIENCE.

bee admonished, neither by
the priuate nor publike
meanes, & then some strange
tentation shall fall vpon him,
differing from that wherein
he presently lyeth, to admo-
nish him of that other sinne.

As when a worldling shal be
tempted to adulterie, a thing
which hee hath no desire to
do, yet it is to make him look
to his worldlines, wherof he
hath so strong and through a
lyking . Whereas if then he
will not bee awaken, he may
sodainely fall into that too,
and so by the punishment
of G O D in punishing one
sinne with another, both his
sinnes shall bee to his great
shame

A C O M F O R T

shame laid open, and one sin
 shall make knowne another.
 Sometime also it commeth
 to passe, that one shall bee
 tempted with such a sinne, as
 neither heretofore, nor pre-
 sently hee hath giuen any li-
 king or entertaînement vn-
 to, and yet the Lord by it may
 forewarne him how hee may
 fall into it hereafter, as also to
 shew that hee hath stooode all
 his former life, rather by the
 grace of God, than by the
 strength of flesh and blood.
 Wherefore when thou art
 moued to doubt of God and
 of Christ, of the word or of
 iustification, doo not so much
 stande woondring at these
 strong

FOR CONSCIENCE.

strong tentations, as thinke
with thy selfe that it is the
mercie of God by them, to
cause thee better to discerne
of those tentations in others,
Wherefore thou shouldest
haue obserued with feare &
trembling howe they make
the first entry into a mans
heart, howe they gather
strength, howe they agree
with our corrupt nature, in
what degrees they come to
some growth, how the spirite
of God dooth resist them,
what bee the meanes best to
preuaile against them. And
thus if thou make thy profite
by them, thou shalt so woon-
derfully search and descrie by
seuerall

A C O M F O R T

seuerall veines, the body, age
and sleight of these tentati-
ons in others, by an holy ex-
perience which G O D hath
taught thee in others, that
besides thou shalt lay foorth
mens secrete corruptions, as
if thou wast in their bosomes,
thou shalt be able by the seed
of sorrowe in thy selfe, to be-
get an vnspeakeable ioy in o-
thers, who in time may bee
tempted to sin as thou nowe
art.

Thinke moreouer and
besides, that such is the effi-
cacie of sinne, that they who
are nowe no Papistes, Here-
tiques, Adulterers, or
Theeues, may for their
secure

FOR CONSCIENCE.

secure contemning and passing ouer these tentations sent vnto them sodainely, shortly after fall into them, because they woulde not seeke to make some vse of them, nor confesse before the Lorde both their pronesse and worthinesse to fall into them.

But if wee will humble our selues in such tentations, and learne by them meekely to discern the corruption of our hearts, we shall not only presently deliuer our selues from imminent perill, but bee also further enabled to assist others hereafter, in the like danger.

But

A C O M F O R T

But some wil oppose against these things which wee haue deliuered : Doo you thinke it a remedie to cast downe them that bee already humbled ? This is rather to bee a Butcher than a builder of a mans conscience. To whom I answered, that I desire Preachers to be Builders, and not Butchers ; and it is one thing generally to apply , and another perticular to lay the medicine vnto the wound , It is good to begin with searching first, to purge the sore by the vineger of the Lawe, and after to supple it with the oyle of the Gospell . Both which must bee done in wisdom, vſing

FOR CONSCIENCE.

vsing them to some in greater, to some in lesser measure. For as some hauing nothing but a decay of nature, and no mortall humor, neede rather restorative, than purging medicines: So some rather troubled for spirituall wants, than for grosse sinnes, needes not so much the threatninges of the Lawe, as the sweete promises of the Gospell. But if the body, thorough some extraordinary repletion hath gotten some great surfet, not so much to the weakening of nature, as to the threatning of imminent death, and therefore requireth rather some strong purgation than comfortable
and

A C O M F O R T

and cordiall medecines: then the soule also being brought to some extraordinary sinne is rather to bee boared and pierced with the denouncing of Gods iudgement thā otherwise. But because wee woulde deale more plainly & lesse confusedly, it is good in our accesse to the afflicted consciences, to lay these two grounds. First, we must perswade the persons humbled, that their sins are pardonable & their soules curable: And after, that this visitation is not so much a signe of Gods wrath and anger, as a seale of his loue and fauour, in that it is not either blind or barren, but

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FOR CONSCIENCE,

but plentiful in good effects,
and fruitfull in Godly issues.
The former howe needefull
it is, the experience of so ma-
ny as haue beene throwne
downe, is a sufficient witnes,
who haue had this as a tagge
tyed in their tentations: The
Lord wil surely make an end
of them in some strange and
vnknown tentation. Where-
in they are not vnlike, vnto
men fallen into some dange-
rous disease, who thinking to
bee without the fadome of
the Phisitians skill, and not to
bee within the compasse of
thinges recoverable, adde a
second and forer griefe vnto
their former.

Where-

A C O M F O R T

Wherefore as these men
seeme to bee halfe, healed,
when any man of knowledg
can bee brought, who by ex-
perience hath cured the like
malladie in like degrees in o-
thers. So then the fearefull
soules are not a little by hope
refreshed and strengthened to
looke for some ease, when
they see none other tentati-
on hath ouertaken them, thā
such as hauing fallen into the
nature of man, haue found
mercie at the handes of God
that hee might bee feared.
This groundworke framed,
it is good to build vp and re-
paire the decayed ioy of the
minde, partly by the Law, to
make

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FOR CONSCIENCE.

make a preparatiue for these ioyes; if the minde not truly humbled, is not fit truly to be comforted: and partly by the gospel, if the conscience kindly throwen down, is become a fit subiect to apply the promises of Iesus Christ vnto it. And here againe, to answere thē that denie the law wholly or at all to bee vsed, when we wold breed comfort in one. I demand, whether if it be necessary to maintaine the righteousness of Christ, it bee not also as necessarie to preserue the righteousness of the Law? Seing the righteousness of the Law, of vs not fulfilled, wyll drawe vs vnto the righteousness

G nes

A C O M F O R T

nes of Christ to vs imputed. And sith the righteousness of Christ to vs imputed, is neuer thoroughly and truly esteemed, vntil we see the righteousness of the law of vs to be vnperformed. Again, if our Sauior Christ did fore shew his Disciples, that the first worke of the holy Ghost at his coming, should bee to conuict the world of sinne, to make men know, that without Iesus Christ ther is nothing but sinne; and then, that he shuld rebuke the World of righteousness, that they might see Christ died not for his owne, but the sins of others. I see not why it should not be verie

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FOR CONSCIENCE.

ry conuenient, first to lay open
the righteousness of the law,
that men may see their sins;
and then the righteousness of
Christ; that men may see their
sins discharged in him. Be-
sides, when the Lord saith by
his Prophet, *At what time
soeuer a sinner dooth repent of his
sins from the bottom of his hart,
I will put all his wickednes out
of my remembrance:* that it may
well be gathered there must
be a sound sorrow for sin go-
ing before, and then the true
joy of sinnes pardoned, may
the more freely be looked for
afterward. Moreouer, seeing
all the promises of God in the
gospel are commended vnto vs

A C O M F O R T

vnder the title & tenor of re-
 storing sight to the blind, hea-
 ring to the deafe, strength to
 the lame, health to the sicke,
 and life to the dead ; it is ma-
 nifest, not onely that there is
 no disease of the soule that
 Christ cannot heale : but also
 that wee must first finde our
 selues blinde, deafe, dumbe,
 lame, sicke & dead, before he
 wil meddle with vs ; because
 they that are whole need not
 the Phisition, and he came to
 call sinners, not the Righte-
 ous to repentance. Now, to
 doo this in wisdom, by nei-
 ther pressing the conscience
 too seuerely, nor releasing
 the conscience more vnadui-
 sedly,

FOR CONSCIENCE,

sedly, it shalbe the safe way, to
use the wel tempered speech
of the Apostle to the force-
rer; Repent, if it be possible;
thy sinnes may bee forgiven
thee. Where hee dooth not
wholly discourage him, be-
cause it may bee his sins may
be pardoned; neither yet too
boldly incourage him, that
without repentance, he sheweth
it altogether impossi-
ble to be pardoned. And that
we be not too preposterous
in our consolations, let vs bee
warned by the blasphemous
speeches of the detestable
Arrian, who of late yeares
was put to deth at Norwich.
This hellish heretique, a little

Gijj. be-

A C O M F O R T

before he should be executed,
afforded a few whorish tears
asking whether he might bee
saued in Christ or no? When
one told him, that if he truely
repented, he should surely not
perrish: hee brake out most
monstrously into this speech:
Nay is your Christ so easily to
be intreated indeede, as you
say? Then I defie him & care
not for him. Oh howe good a
thing had it been not to haue
cast this pretious stone to this
swine? Oh how safe had it bin
to haue dealt more bitterly,
and dwelt more vehemently
on the conscience of this cay-
tife? Now to attaine some dis-
cretion in curing this wound-
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FOR CONSCIENCE.

ded spirite, weemust learne wisely to iudge, both of the person afflicted, and of the nature of his affliction. First, we must note whether it be a man or a woman, becaus we may vrge more carefully the vse of the law to a man, as ha- uing the stronger vessell. And as Sathan knew the woman to be most easie and framea- ble to be wrought vppon, at his first temptation: so is hee not ignoraunt that shee is the weaker partie to susteine an accusation.

Then let vs consider, whe- ther they that are thus humb- led haue knowledge or no? Because, if they haue none,

G iij, they

A COMFORT

they thinke trouble of minde
to be so strange a thing, as ne-
uer any before it: if they haue
knowledge, then Sathan is
readie to accuse them of sins
agaynst the holye Ghost, as
though anie sin done against
knowledge, were a sinne of
presumption. Farther, we are
to enquire, how strong or
weake they are, that if they
be not sufficiently wounded
to touch thē with some deep
sense of sinne. Also we must
be circumspect, to finde out
whether by nature they are
more fearfull or melancholy,
or no? As also, whether they
be vsuall sinners, or haue faln
once of infirmitie, that so vp-
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FOR CONSCIENCE.

pon their disposition and inclination we may builde our speech the better. To these it is good to adde this consideration of the persons, age, estate and ability; as if the partie bee troubled for worldlinesse, whether hee bee not a great housholder: if he complaine of vncleannesse, whether hee be not a yong-man & vnmarried: if he be humbled with couetousnesse, whether he be not old, because diuers countries, callings, ages, conditions and estates of men, haue their diuers and peculiar sinnes, which wee must rightly discern, Howbeit of what sex soeuer they are mā

G v.

or

A C O M F O R T

or woman of what complexion soeuer they are, of what knowledge to discerne sin, in what degree of committing sinne, of what age, authority, wealth, estate, or condition soeuer they are, - it is good to marke that there bee many, who are more troubled for vexation and disquietnes of the mind being distempered, than for the vilenes and horriblenes of their sin committed; who are wounded more with the feare of shame, with the feare of beeing madd, or with the feare of running out of their wittes, than with the conscience of sinne. Which thing if we finde in them, it is
our

FOR CONSCIENCE.

our parts to trauell with the,
that they make a lesse matter
of the outward shame, and
more Conscience of the in-
ward sins. Neither must wee
here forget to distinguish be-
tween our speech vsed to the
humbled in the time of theyr
extreame agonie, and those
words wee vse the fit beeing
past; because the first requy-
reth more comfort, the latter
more admonishment: for the
wee maye wisely admonish
them to beware of sin, which
procured their woe. In thys
threatening time, it is also ex-
pedient to exhort them, that
vntill they shuld find greater
power in regeneration, they
would

A C O M F O R T

would ty themselues to some holy orders, & godly vowes, whereby they may either be furthred in mortifying some speciall sinne; which for that they could finde no power against it, did most grieue thē; or strengthened in some speciall grace, the want whereof did also wound them. But before we launch deeper into this sea of perticular tentations, and begyn to founde the dangerous passages of natural corruptions, and originall sinne, the troublesome froath whereof, doth almost ouerwhelme manie poore pilgrimes; it shall be good to giue this caution, that both in
this

FOR CONSCIENCE.

this and in the former troubles, men would bee still againe admonished, patiently to bear with a wounded spirit, howbeit it fall out so, that they be somewhat pettish; seeing the holye Ghost speaketh so fauorably of them, saying;

A wounded Spirit who can bear?

And surely our practise in other things, by the lawe of equitie, maye vrge thys at our hands. For if men by the light of reason can see it to bee a duetie conuenient, not furiously to control, but meeke-ly to suffer, and wisely to put vp the vnaduised speeches of a man distempered in braine, by reason of some burning a-
gue

A C O M F O R T

gue, or such like violent and
vehement sickenes: we may
easily gather by the same rule
of reason not so seuerely to
censure the impatient spee-
ches of him, who by reason
of some parching Feuer of
the spirite is disquieted in all
partes of his minde, and hath
all the veynes of his heart (as
it were) in a spirituall agony
vexed. Wherefore both vn-
sauorie for want of Godly
wisedome, and vncharitable
for want of Christian loue,
are their murmuring obtre-
ctations which say. What,
Is this the Godly man? Is this
hee that is so troubled for his
sinnes. Why! see how pettish
he

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FOR CONSCIENCE.

he is, nothing can please him:
no body can satisfie him.
Consider, O man, if thou
canst beare with a fraile body
that thou must much more
beare with a fraile minde.
Consider that this his pettish-
nes dooth more wound him
at the heart, than any iniury
thou couldst presse him with.
And therefore seeing he affli-
cteth his owne soule for it,
thou needest not adde any
thing to his affliction, and to
exasperate his most grievous
smart.

Consider that it is a blessed
thing mercifully to bethinke
vs of the poore and needy
& that to rub a fresh wound,
a. d.

A C O M F O R T

and to streine a bleeding sore,
is nothing els, but with Iobs
friendes to bring a newe tor-
ment, where ther is no need
of it. If the wise father doth
rather pitie than rebuke his
childe, when by reason of
sicknes the appetite is not ea-
sely pleased: so, if we purpose
to doo anie good with an af-
flicted minde, wee must not
bee austere in reprehending
euerie infirmitie, but pitifull
in considering of each tender
frailtie.

Neither doo I speake this
to nourish pettishnesse, but
would haue them to labour
for patience, and to seeke for
peace; which though they
finde

FOR CONSCIENCE.

finde not at the first, yet by
praier they must wayt on the
Lord, and say;

*Lord, because there is mercie
that thou maiſt bee feared: I will
wait vppon thee, as the eye of the
ſervant wayteth vppon the hand
of his Maſter. I will condemne
myſelfe of follie, and ſaie, Oh my
ſoule, vvhe art thou ſo heauie?
Whie art thou caſt down vvith-
in mee? Still truſt in the Lorde,
for he is thy health and thy ſalua-
tion.*

FINIS.



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*A Letter from M. Robert
Greeneham to a friend of
his, against hardnesse of
heart.*

I Beseech God the father of
Iesus Christ, giue mee his
holy spirite in writing to
giue aduice, and you in rea-
ding to receiue it, Amen.
Since the time I receiued M.
S. his letter, wherein hee de-
clared his carefull compas-
sion ouer your estate, I haue
beene not a little grieued be-
cause of my manifolde distra-
ctions with the like occur-
rances

A C O M F O R T

rances and other waighly af-
 fayres, I haue beene hindred
 hitherto from wrighting vn-
 to you, and albeit euen still I
 am euen in the same case, yet
 conscience towardes God, &
 compassion & loue towards
 you, forceth me to ouercom
 lets which hardly I could o-
 therwise preuaile against: and
 albeit I cannot write as I
 woulde, yet of that which I
 shall write proceeding from
 the forenamed groundes, I
 looke for some blessing from
 God through Iesus Christ, if
 you will not too much faint
 in faith, and yeelde to the ad-
 uersary, yea, if you will but
 hope so well of your selfe, as
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FOR CONSCIENCE.

in the feare of God I doo
write it I hope of you. First,
whereas it seemeth you are
sometimes grieved, because
you tarried not still at Cam-
bridge according to mine ad-
uise, you must knowe I adui-
sed it not as a thing necessary,
but more conuenient as I
then supposed, but that I ad-
uised you to obaye your fa-
ther, if his pleasure still conti-
nued to haue you home,
whereunto you yeelding, I
canot see how you offended,
it beeing your Fathers plea-
sure you should so doo: and
who knoweth whether bee-
ing here you might not haue
bin as much troubled, there

A COMFORT

beeing no priuiledge for per-
 sons and places. In such cases
 who knoweth whether it be
 the Lordes pleasure, for the
 ensample and instruction (&
 I hope the consolation) of o-
 thers in the ende. And albeit
 you will nowe thinke that
 heere you were nearer the
 the more & stronger means,
 yet knowe you and bee per-
 swaded, that God can & doth
 in such cases worke by fewer
 and weaker according to his
 good pleasure: Besides, it is
 in our corrupt nature to
 make much of such meanes
 as wee cannot haue, and not
 so to esteeme those which
 God dooth offer vs as wee
 should;

FOR CONSCIENCE.

should ; I beseech you therefore in the name of Iesus Christ, humbly to praise God for those meanes he offereth in mercie vnto you , and to vse them in faith accordingly; and so God shall blesse you by them . And then by such conference as you may haue from hence , wherein if I may stand you in any steede, rather for the good opinion you haue of me, then for any great matter I am able to performe, I shalbe ready to offer any office of loue vnto you as God shall inable mee, and so farre forth as I shall bee at any time instructed in your perticular estate . In

A COMFORT

some letters sent from you
by conuenient messengers, I
perceiue that you ar afflicted
with the blindenes of your
minde, and hardnes of your
heart, which cannot be moo-
ued either with the promises
of Gods mercies, or feare of
his iudgements; nor affected
with the loue and delight of
the thinges which bee good,
nor with the hatred and loa-
thing of the euill: great cause
you haue of grieve I confesse,
but no cause of dispaire dare
I graunt, because I am per-
swaded that your perswatiō
is somewhat false, partly for
want of a sounde iudgement
of your estate, and partly for
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FOR CONSCIENCE.

some defect of faith somewhat
through your owne default.
First therefore know you for
certainty, that this is no other
temptation, than such as diuers
of Gods children haue been
humbled with, & afterward
haue had a good issue out of
it: & if it please God to moue
ye to credit me, my selfe haue
known others, as deeply this
way plunged, as you can be.
Remember therefore, God
is faithfull, who wil not suffer
you to be tēpted aboue that
you shalbe able to bear. And
farther yet to confirme you,
the holy scriptures do shew,
that this way god heretofore
hath humbled his own peo-

H ple:

A COMFORT

ple: in whose person the prophet Esaye lamentably complaineth, *Esa. 3. 15.* O Lorde looke downe from heauen, behold from thy dwelling place of thy holines, and of thy glorie. V Where is thy zeale & thy strength, the multitude of thy mercies, and of thy compassions? They are restrained from me. And afterwards; O Lord why hast thou made vs to erre from thy waies, and hardened our hearts from thy feare? And in the next chapt. V V e haue been alas an vnclean thing, & all our righteousness is as filthy cloutes; and we all doo fade as a leafe, and our iniquities as the winde doth take vs away: and there is none that calleth vpon thy name, neither that stirreth

vp

FOR CONSCIENCE.

vp himself to take hold on thee.
for thou hast hid thy face from
vs, & consumed vs because of
our iniquities. And before so
chap. 5. We grope for the wal
like the blinde, and we grope
as one without eyes, we rore
like beares, and mourne lyke
doues. So complaineth Eze-
chias in the bitternes of hys
soule; Like a crane or a swal-
lowe so did I chatter, I did
mourn as a doxe: and when
Dauid crieth, Create in me O
God a cleane hart, renue in me
a right spirit. Restore to me the
ioy of my saluatiō, establish me
with thy fre spirit: doth he not
couēt his hart vnclean, his spi-
rit croked, the ioy of his salua-

Hij.

tiō lost,

A C O M F O R T

lost, & himselfe subiect to the spirit of bondage; so that wa-
 ting the spirit of libertie or a-
 doption, he could nether cry
 Abba Father, nor haue anye
 power against sin. Thus you
 see how Gods children maie
 be blinded in minde, & hard-
 ned in heart for a time, so that
 they feel the grace of the ho-
 ly spirit to be in the nere peri-
 shed and dead. Farther to re-
 leue the infirmitie of your
 iudgement in this case, which
 may much distres you, know
 that there bee two kindes of
 hardnes of heart, the one not
 felt, the other felt; and of the
 former ther be two sorts, the
 first (which is most fearefull)

when

*the heart is hardened
 and the spirit is
 quenched*

FOR CONSCIENCE.

when any do purposely and wilfully resist the motions of Gods spirit, & means of their saluation; of which the Prophet Zachary speaketh. 7. 11.

They refused to harkē, & pulled away their sholder & stopped their eares that they should not heare: yea, they made their hearts as an adamant stone, lest they should hear the law, & the words which the Lord of hosts sent in his spirit by the ministry of the former Prophets. The outrageous sin of these men, the Prophet Esay expresseth in their owne fearful termes, 28. 15. VVe haue made a covenant with death, and with hell we are at agreement: though a scourge run ouer & passe thorough, it shall not come at vs:

A C O M F O R T

for we haue made falshood our
refuge, & vnder vanitie are we
hidden. This was a fearfull e-
state indeede; yet for all that
no man can saye, but some of
those might bee, and were af-
terward conuerted. The o-
ther kinde of hardnes of hart
which is not felt nor percey-
ued, or is perceiued yet not
felt; (albeit it is lesse fearfull,
yet it is daungerous enough)
is in such, as althogh they wil-
fully resist not Gods spirite in
good means; yet securely &
willingly they lye in sin, with-
out anie remorse of it, or true
taste of good things. Such
was Dauid his estate for the
space of a yeare before Na-
than

FOR CONSCIENCE,
than the Prophet came to re-
proue him, & rouse him from
his lulled sleepe. Both these
kindes I am perswaded you
are free from, otherwise than
in temptation, Sathan maye
sometimes moue ye there-
vnto: the other kind of hard-
nesse obheart which is per-
ceiued & felt, is of two sorts;
the one in them which are
desirous of meanes where-
by they may be releued, al-
though they finde smal or no
ease at all in themselves for a
time.

Of this kinde the Prophet
Esay (in the name of some of
Gods people) complaineth,
Esa. 63.

H i i i j.

Such

A C O M F O R T

Such was Dauids state, after Nathā reprovēd him & gods spirit begā to work with him, that he crieth out as ye heard before, of the losse of Gods graces: & when he saith, that God will accept of no sacrifices nor petitions, without a contrite hart & broken spirit, he sheweth that for a time (euen after the prophet had reprovēd him) he wāted both. This is your case, & therefore you are in the state of saluation; for David was in this case, euen after hee had confessed his sin, as my trust is you doo: & was certainly perswaded of the pardonablenesse of it, throgh gods mercie, althogh
he

FOR CONSCIENCE.

he was farre off from the feeling it, or applying to his wo-
full conscience: his state was
good, and very wel to be ho-
ped of; and you must knowe
and be perswaded, that those
things which are written of
Gods saints, & namely of Da-
uid and Peter, & such others,
are examples for vs, if we will
stay our selues vpon the word
of God in the mysterie of his
seruants, and wait vpon the
Lords good time, til he come
neerer vnto vs by his spirite:
neerer I say, for he is come al-
readie vnto you; or it may be
he neuer went from you; be-
cause to be greued and hum-
bled with blindness of minde

H v.

and

A C O M F O R T

and hardnes of heart, to be-
 leue certainly the trueth of
 God is promised in generall,
 & to reuerence the seruants
 of God, which bring the glad
 tidings of the Gospel; & prai-
 er, the Sacrament of the sup-
 per, & the companie of gods
 children, contrarie to hope,
 vnder hope, yea without any
 present feeling: all this is a
 certaine argument, that gods
 spirit is with such, and there-
 fore with you. This estate al-
 though it bee verie grievous,
 yet it is neuer dagerous, much
 lesse is it fearfull; vnlesse anie
 bee so wilfull, that they perse-
 vere and continue in despe-
 rate refusing al good means:

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FOR CONSCIENCE.

vnles they perseuere I say, for
through the subtill sleight of
the spirituall aduersarie, and
his forceable power, wherby
God suffereth him sometime
for a season to winnow them
as wheate, they are so bewit-
ched and intoxicated, that
they are carried by violent
force of temptation, to waxe
wearie of, or to refuse all
meanes of comfort by fittes;
yea, almost to haue no desire
at all vnto them: yea, some-
times to speake verie euill of
them.

But all this is but temptati-
on, and therefore God will
bee mercifull vnto them for
Christ his sake.

Thus

A COMFORT

Thus Iob cursed the daye of his birth, & wished to be strangled; Ieremie almost repented that euer he preached in the name of the Lord: both scarcely abstain from blasphemie. Dauid moued with the spirit of ambition (thogh dutifully admonished) wilfully wēt on in numbring the people; Peter also vaingloriously presuming of his owne strength, being most wisely & effectually admonished of his weaknes euen by our Lorde Iesus, yet wittingly rusheth as the horse into the battel, & then verie cowardlye yeeldeth, yea doubly denieth, yea strengthneth his sinne with a
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FOR CONSCIENCE.

threefold coard, and fastneth
it with banning and cursings:
& yet all these obtained mer-
cie most bountifully. For why
as Satan desired to winnowe
them, so our Lord Iesus prai-
ed for them, that theyr fayth
though it was vehemently af-
faulted, it should not be quer-
come; although it was batte-
red, yet that it should not bee
destroied; and though it was
oppressed, yet it should not be
extinguished. And here bee
you fully perswaded, that al-
be it *Luk. 22. 31.* the wordes
seeme to runne as belonging
but to Peter; v^z. I haue praid
for thee that thy faith should
not faile, yet he praid for the
rest

A COMFORT

rest of the Apostles, yea for all the faithfull. For first he saith not; Simon, sathan hath desired to winow thee: but you. Why then saith hee, I haue praied for thee? Verely because hee should more grieuously offend than the rest: although their offence was verie great; therefore hys: and our most blessed Sauior applied to him the promise, but not appropriated it vnto him onely, and restrained it from the rest. Compare with this place *Iohn. 17. 20.* & you shall see, that the heauenlye verity affirmeth; that he praied not only for the Apostles, but for all those that shoulde be.

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FOR CONSCIENCE.

beleue through their word:
yea farther, Our Lorde Iesu
Christ was yesterdaye, is to
day, & shalbe for euer. And
as the fore-fathers were bap-
tized vnto him, and did eate
his flesh and drink his blood;
so was his praier effectuell e-
uen to them vnder the lawe,
then more to vs vnder grace.
And when you can find testi-
monie in your hart, that whē
you would doo well, euill is
present with you, and that ye
doo the euil you would not;
then do not you it, but sinne
in you, when it leadeth you
captiue, *Rom. 7.* much more,
when satā works with al buf-
feting you, assure you **G O D**
hath

A COMFORT

hath pity on you, that the vertue of his power shall be perfect in your weaknes. If you beleeeue, according to your faith it shalbe done vnto you. But you will say, you cannot beleeeue, that this vile & crooked hardnes of your hart can be remitted and renued: and euē this was the second point which in the former part of my Letter I gaue you to vnderstand was the cause of your excessiue distresse. I beseech you, and I charge you in the name of our Lord Iesus, that you will not willingly lie, nor offer iniurie to Gods spirite, nor to your self who hath receiued it. Tell me, what is the
rea-

FOR CONSCIENCE.

reason why you thinke you haue no faith? Verely because you haue no feeling, nor any other fruites thereof, as you thinke. Well, first then agree with me herein (as you must if you will not disagree with the truth) that feeling is but an effect and frute of faith; & therefore there may be faith without feeling, as well as the cause may be without the effect, and the tree without any appearance of frute, yea, of sap for a season. And as a man sore wounded and diseased, may for a season be deprived almost of all operations of the naturall life to the outward show of his owne indu-

A COMFORT

indument and feeling, so may
a spiritual man be sore wound-
ed by Satan, and diseased by
the present sight and feeling
of his sinful corruptions, spe-
cially in temptation; that hee
may think, yea appeare to o-
thers, that the life of the spirit
is not in him. Thus, Peters
faith did not wholly faile, (as
you haue heard) or else the
praier of our Sauour pre-
uailed not. Thus when Da-
uid in the one and fiftie Psal.
the twelue verse, declared
that his heart was uncleane,
and his spirite crooked or vn-
stable; and in the fourteenth
verse, that he had lost the ioy
of his saluation, and the spirit
of

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FOR CONSCIENCE.

of libertie, or adoption: yet
in the thirteenth vearse hee
prayeth, that GOD would
not take his holie spirit from
him: therefore hereby it ap-
peared hee was not depri-
ued of the spirite of sanctifi-
cation.

Heere seemeth to bee re-
pugnaunce, but there is not
anie: hee was deprived in-
deed for a time of the graces
of the sanctifying spirite, but
not of the holie Ghost wher-
withall hee was sanctified:
which graces, as God resto-
red vnto him, so I am per-
swaded he will downe to you:
Yea, and I doubt whether
you are deprived of them;
but

A C O M F O R T

but onely that partly melancholy, partly Satan working therewith, make you doo iniurie to your selfe, and to the graces of the Spirite in you; which I beseech you to take heed of.

But the messenger cannot staye, and therefore I cannot write as I would, either of this, or of the remedie which you should vse; which hereafter I will, as God shall enable me: and I pray you let me vnderstand (as I requested in the beginning) of your estate in perticular somewhat more, and by this Bearer if you can; becaus he is of your acquaintance, and will bring it to me
faith-

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64

FOR CONSCIENCE.

faithfully. Onely I doo adde
now vnto you, that I haue
written of hardnes of heart
at large, that you must dili-
gently obserue the Woorde
Create, which David vseth
in the one and fiftie Psalm;,
declaring that he had no fee-
ling of his hearte. To this,
ioyn that which the Prophet
Esay spebeth in the person of
God, 57. 23. I create the frute
of the lips to be peace, peace,
to him that is far off as to him
that is nere. Therefore in faith
you may as well praye, with
hope to obtain as did Dauid:
therefore say with him often,
and with Gods people, Esay
64. 12. O Lord, thou art our
Fa-

A COMFORT

Father: we indeed are claye,
 but thou art our maker, wee
 are the worke of thy hands.
 Knowe also, God can cause
 wolues, lions, & leopards, to
 dwell louingly with lambes,
 calves and kids: and that that
 is vnpossible to men, is possi-
 ble with god, euen to cause a
 cable to go throgh a needles
 eie; that is, to change the hard
 hart of the vnbeleuing coue-
 tous man; much more yours:
 yea knowe that all things are
 possible to him which belee-
 ueth. Cry then, I beleeue, O
 Lord help my vnbeliefe: & I
 dare promise ye in the name
 of Iesus Christ, that you shall
 haue your heartes desire in
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FOR CONSCIENCE,

goodnes. Thus abruptly I must end; commending you to God and the word of his grace, which is able to builde you vp, & giue you the right of inheritaunce among them that are sanctified. The verie God of peace sanctifie you throughout, that your whole spirit and soul and body may bee kept blamelesse vntill the comming of the Lord Iesus Christ. Faithfull is hee which hath called you, which will do it. Amen. I pray you pray for me, & I trust as I haue, so I shal pray for you, and much more. Yours in Christ Iesus to vse in anie need. R. G.

of the son of man
his power and
image all honors
and glory

ppp for

12



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AN OTHER COM-
fortable Letter by Master

R. G.



Rother beloued
in the Lorde and
Sauior IESVS
CHRIST, seing

you haue had hertofore not
onely knowledge, but also
experience of Gods gracious
and mercifull goodnes in Ie-
sus Christ, your owne vnbe-
liefe and Satans subtilenes; I
coulede meruaile why you
should giue such place, and

I

not

A C O M F O R T

not keepe your grounden
 surer, if I were not much ac-
 quainted with such occur-
 rences; I know not therefore
 whether with wordes of re-
 buke, or comfort, I shoulde
 seeke to releue you. Be-
 cause I cannot come vnto
 you, my counsell and desire
 is, that you woulde come vp
 to London the next Tearme
 at the farthest, that so I might
 aske of God, to frame my
 speeche according to your
 good. In the meane season,
 I beseech you call vnto mind
 that which you cannot be ig-
 norant of, that in the lawe
 sacrifices were offered for
 Gods people, not onely at
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FOR CONSCIENCE.

their first entrance into covenant with the Lorde, but also afterwards many times, and that not onely by ignorance, but also by error, that is, forgetfulness, frailenes, retchiness, carelesnes, &c.

It is manifest that the sinne of error is there opposed against the sinne committed with an hie hande, that is to blaspheme with contempt of GOD, and making his Law of none effecte but to bee in vaine. Which sinne I am sure you are most farre off from, I would you were as farre off from vnbeliefe and distrust; that Gods children may fall into diuers foule fautes, as it

A C O M F O R T

may appear by many proofs. First, in the Lawe, when the Lord speaketh in his Maiestie and proclaimeth his glorie, yet in howe many wordes commendeth he his mercie, and for howe many seuerall sorts of sinnes, in Exodus the twenty foure Chapter, sixe and seauen verses. Doth not Esay the holy Prophet call the people of his daies, the people of Gomorrha, and and their Princes the Princes of Sodome? Doth not he accuse them as grieuous transgressors both of the first and seconde Table, Esay the first Chapter, ten and eleuen verses, &c. And yet dooth afterwards

FOR CONSCIENCE.

wardes promise them in the eighteenth verse, that though their sinnes were as crimson, they shalbe as white as snow; though they were redde like scarlet, they shall be as wool. Dooth hee not charge them, that they were sunke deepe in rebellion, and yet exhorteth them to returne vnto the Lord? Esay the thirty one Chapter, and sixth verse. Yea, doth he not charge them not onely with rebellion, but also with vexing the holy spirit of of God, Esay sixty three, and tenth verse. And reade what is written, Esay nine, eleue. Pray as there you may learn, Esay tenth Cha. foue, sixe, &c.

Iiiij.

What

A C O M F O R T

What dooth not the holy Prophet Jeremy in the thirty one Chapter, and the eighteenth, nineteenth and twenty verses shew, that Ephraim was an vntamed Calfe, &c. yet so soone as hee mourned and was ashamed of himself, doth not the Lord shew that his bowels of mercie were troubled for his estate. Doth not the Lord offer mercy vnto the prophane and forgetfull transgressours of his holy couenant, Psalme fiftith, from the fifth verse to the two and twentieth. Is not this part of the couenant made with all the sonnes of Dauid in Iesus Christ, that if they not onely omit

FOR
omit many good thinge,
also committe rebellions and
iniquities, that though hee
may visit them, yet it shall be
with the rodde of his chil-
dren, and that his mercie hee
will not take from them, nor
breake of his couenant made
with them in Iesus Christ.
Therefore remember that
the holy promises, threat-
nings, and examples are writ-
ten that we should not sinne,
but if any man sinne, we haue
an aduocate with the father
Iesus Christ the iust, and he is
the reconcilliation of our
sinnes, and not for our sinnes
onely, but for the sinnes of
the whole world. Doth not

Iiiij.

the

A C O M F O R T

the blessed Apostle Paule
charge the Corinthians whō
he affirmeth in the first Chap-
ter to bee rich in Christ, and
defutute of no spirituall gift,
to be more carnall than spiri-
tuall, yet babes in Christ, yea,
to bee false into idolatry, cō-
mitting of euill thinges, forni-
cation, tempting not onely
of God, but of Christ, yea,
murmuring against them; yet
doth hee not herein comfort
them, that no temptation
hath taken hold on them, but
such as appertaineth to man,
and that God will bee merci-
full vnto. David prayeth a-
gainst presumptuous sinnes,
that they should not raigne
ouer

FOR CONSCIENCE.

ouer him. Psalme nineteenth
Chapter, & thirteenth verse.
Signifying though he sinned
presumptuously, yet if hee
did not perseuer in presump-
tion obstinately, without de-
sire to repent, that such sinne
or sinnes were pardonable:
Nowe the Lordes couenant
towards his in Iesus Christ, is
not to deale after their sinnes
nor to rewarde them after
their iniquities, much lesse
will hee not regard in wrath-
full displeasure their infirmi-
ties.

But if he should so marke
what is saide or done amisse,
who were able to abide it?
But with him is mercie in
Iesus

A C O M F O R T

Iesus Christ, that hee may be
feared therefore, lift vp your
handes which hange downe,
strengthen your weak knees,
and say vnto your soule, why
art thou so cast downe, and
so vnquiet within mee? I will
yet trust in Iesus Christ and
wait vpon the mercifull gra-
ces of God purchased by his
mercies. Consider that true
humillitie ariseth of faith in
Iesus Christ, and that is true
faith that ingendreth humilli-
tie; as wee may not diminish
our sinnes, so may wee not
too much aggrauate them,
nor diminish Christs merits:
haue euermore in your
minde the examples of the
pro-

FOR CONSCIENCE.

prodigall son, who saith not,
I am not thy sonne, but I am
no more worthy to be called
thy sonne; he saith not let me
bee thy bondslaue; nay hee
saith not let me be thy hyred
seruant, but as one of thy hy-
red seruants; his father came
and met him, fell on his neck,
&c. So shall it come to you
good brother; I need make
no more aplication, the holy
annointing which you haue
receiued, will bring the olde
mercies of God vpon others
and vppon your selfe vnto re-
membrance, and lead you in-
to all truth, which shall bee
requisite for your saluation.
Put your trust in the Lord, &
you

A C O M F O R T

you shall prosper: The Lord
Iesus came not to breake the
brused reede, nor to quench
the smoaking flaxe; his grace
shall bee euer more sufficient
for you, and his vertue shall
vnto the end manifest it selfe
in your weakenes. Nowe
therefore I beseeche him to
preserue your body, soule, &
spirite, vnto his most glorious
appearing; Faithfull is he that
hath called you, and promi-
sed you, who will performe
it, Amen.

Yours in Iesus Christ
as he hath beene

Richard Greeneham.

Sweet

FOR CONSCIENCE.

*Sweet and sure signes of Electi-
on, to them specially that are
brought low.*

A cleering of iudgement, by
conceauing of the truth, and
true meaning of the Scripture
making for vs or against vs.

A rebuking of sinne inwardlie,
a pouertie of spirit frō thence
and a mourning therefore.

A being cast downe in ourown
concept, and a meeknesse to
beare our owne punishment
thereby wrought.

An hungering after the righte-
ousnes which is in Christ, and
a praising and esteeming it a-
boue all earthly things.

A musing vpon, and a desire to
thinke and speake onely of
heauenly things.

A con-

A C O M F O R T

A conflict of the flesh & spirit,
and therein by praier, practise
the force of the spirit euer
breathing out.

A sowing into the spirit by vse
of the meanes, as by the word
praier, &c.

A purpose vnfayned, vppon
strength receiued, of vowing
ones self wholly to the glo-
rie of God, and health of his
brethren.

A resignation of our selues into
Gods hands.

An expecting of the daily in-
crease of the hope of our souls
health, and our bodies resur-
rection.

The forgiuing of our enemies.

A acknowledging of our of-
fences with our whole heart,
whiles we are sicke, and a ve-

rie

FOR CONSCIENCES.

rie dooing of it indeed, when
we be recouered.

A delight in Gods Saints.

A desire that after death the
Church of God may flourish
and haue all peace.

A spirit without guile: that is,
an vnfained purpose alwaies
to doo well, how soeuer our
infirmities put vs by it.

F I N I S.

